Значение английского слова Godhead Божество

В этом видео я рассмотрю значение английского слова Godhead. Для чего это нам нужно? Потому что это слово встречается в высказываниях Э. Г. Уайт о небесном трио. Для правильного понимания этих высказываний как раз и нужно понимать значение английского слова Godhead.

Обратимся к «Американскому словарю английского языка» Ноя Вебстера, пересмотренному и расширенному Чонсеем Гудричем, 1952 год. Вот какие значения даёт этот словарь слову Godhead:

1. Божество; божественность; божественная природа или сущность.
2. Божество как личность; бог или богиня.

Обычно в словарях первым даётся основное, изначальное значение слова. Производные или дополнительные значения слова даются во вторую очередь. Этимологически английское слово Godhead состоит из двух частей: God — Бог и head. Вторая часть произошла от саксонского слова hade, означавшего *положение, статус, состояние*. Значит, этимологически слово Godhead означает положение, статус Бога. Божественным статусом могут обладать только существа с Божественной природой. Другими словами, Божественный статус тесно связан с Божественной природой. Таково изначальное значение слова Godhead. Потом оно стало обозначать и Само Существо, обладающее Божественным статусом и Божественной природой. В языкознании это называется метонимическим переносом. Это когда имя с одного понятия переносится на другое в случае смежности, близости этих двух понятий.

Давайте теперь посмотрим, в каком значении употребляется слово Godhead в английской Библии короля Иакова. Оно встречается в ней всего лишь 3 раза. Поэтому разберём все эти места.

Первое место.

Деяния Апостолов 17:29

> «Итак мы, будучи родом Божиим, не должны думать, что **Божество** подобно золоту, или серебру, или камню, получившему образ от искусства и вымысла человеческого.»
>
> Forasmuch then as we are the offspring of God, we ought not to think that **the Godhead** is like unto gold, or silver, or stone, graven by art and man's device.

Здесь русским словом Божество и английским Godhead переведена греческая фраза τὸ θεῖον (то тэйон), состоящая из артикля в среднем роде и прилагательного также в среднем роде. Эту фразу буквально можно перевести как *божественное*. Некоторые словари древнегреческого языка по сути указывают, что данная фраза может быть синонимом слова бог, то есть может обозначать определённого бога. Как утверждает «Греческо-английский лексикон Нового Завета» Джозефа Тейера (1889), «форма в среднем роде τὸ θεῖον *божественность, божество* использовалась не только греками для обозначения божественных природы, силы, провидения в общем, без указания на какого-либо определённого бога, но также Филоном и Иосифом по отношению к одному истинному Богу; поэтому, она очень кстати использована Павлом в Деян.17:29 с учётом её употребления среди

язычников». [i] Несомненно, Павел, говорил с афинянами на греческом языке и понимал, в каком смысле греки употребляют фразу τὸ θεῖον. На мой взгляд, Павел говорил как о Самом истинном Боге, обозначая Его этой фразой, так и о природе этого Бога. Истинный Бог не является истуканом — изделием рук человеческих, и Его естество не состоит из золота или серебра или дерева. Вот как Э. Уайт описывает эту историю в «Очерках о жизни Павла» (с. ориг. 94.2,3):

> «Таким образом, самым впечатляющим образом протянув руку к храму, полному идолов, Павел излил бремя своей души и умело разоблачил заблуждения религии афинян. Самые мудрые из его слушателей были поражены, слушая его рассуждения. Его слова нельзя было опровергнуть. Он показал себя знакомым с их произведениями искусства, их литературой и их религией. Указывая на их статуи и идолов, он заявил им, что Бог не может быть уподоблен формам, изготовленным людьми. Произведения искусства не могли ни в малейшей степени представлять славу безграничного Бога. Он напомнил им, что в их изваяниях нет ни дыхания, ни жизни. Они находились под контролем человеческой силы; они могли двигаться только тогда, когда их двигали руки людей; и те, кто поклонялся им, во всех отношениях превосходили то, чему они поклонялись. Указывая на окружающих его благородных мужей, он заявил: «Итак мы, будучи родом Божиим, не должны думать, что Божество подобно золоту, или серебру, или камню, получившему образ от искусства и вымысла человеческого.»
>
> Человек был создан по образу этого безграничного Бога, наделен интеллектуальной силой и совершенным, симметричным телом. Небеса недостаточно велики, чтобы вместить Бога; насколько менее могли вместить Его эти рукотворные храмы. Павел, вдохновленный своей темой, воспарил над пониманием идолопоклоннического собрания и стремился вывести их умы за пределы их ложной религии, чтобы исправить взгляды об истинном Божестве, Которого они называли «Неведомым Богом». Это Существо, о котором он теперь объявил им, было независимым от человека и не нуждалось ни в каких человеческих руках, чтобы добавить к Своей силе и славе.»[ii]

Здесь Э. Уайт явно пишет о том, что Павел говорил об определённом Боге — Творце всего. Поэтому, вполне возможно, что апостол использовал греческую фразу τὸ θεῖον для указания на истинного Бога, а не на Его природу. Хотя это и не исключает акцент на природу Бога.

Второе место.

Римлянам 1:20

«Ибо невидимое Его, вечная сила Его и **Божество**, от создания мира через рассматривание творений видимы, так что они безответны.»

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and **Godhead**; so that they are without excuse:

Здесь русским словом Божество и английским Godhead переведено греческое слово

θειότης (тэйотэс). Оно обозначает божественную природу, статус. Явно, что слово 'Божество' здесь не используется в значении 'Бог', потому что здесь говорится о том, чем обладает Бог. У истинного Бога есть Божественные статус, природа и качества, которые видны при рассматривании того, что сотворил Бог.

Третье место.

Колоссянам 2:9

«ибо в Нем обитает вся полнота **Божества** телесно»

For in him dwelleth all the fulness of **the Godhead** bodily.

Здесь русским словом Божество и английским Godhead переведено греческое слово θεότης (тэотэс). Хотя греческие слова θειότης (тэйотэс) и θεότης (тэотэс) по сути являются синонимами и оба обозначают божественную природу, статус, этимологически они имеют разные оттенки смысла. θειότης (тэйотэс) делает акцент на Божественных качествах и свойствах, а θεότης (тэотэс) делает акцент на само естество, природу Бога.[iii] Поэтому Кол.2:9 говорит о том, что во Христе была вся полнота Божественного естества, а не только полнота Божественных качеств.

Итак, из трех мест, где в Библии короля Иакова встречается английское слово Godhead, двух местах это слово однозначно указывает на природу, качества Бога, а не на Самого Бога. Но и в третьем месте вполне возможно указание на естество Бога. В светской англоязычной литературе я нашёл примеры употребления слова godhead для обозначения языческих богов. Но в трудах Э. Уайт я таких примеров не нашёл. Она не использует это слово и для обозначения истинного Бога — Отца. В подавляющем большинстве случаев она обозначает этим словом Божественную природу и качества. Самым важным и интересным вопросом является вопрос того, в каком же значении Э. Уайт использует слово Godhead Божество в своих высказываниях о небесном трио. Обозначает ли она этим словом Триединого Бога, как утверждают адвентисты-тринитарии или же она пишет о Божественной природе и качествах? Это вопрос мы будем рассматривать при разборе конкретных цитат о небесном трио. Эти места я буду разбирать каждое по отдельности. В следующем видео я буду рассматривать Рукопись 21, ноябрь 1906, которая называется «Выйдите и отделитесь». Оно будет называться «Кто есть вся полнота Божества?»

καὶ μὴν τῶν ἑπτὰ σοφῶν, οὓς αὐτὸς σοφιστὰς προσεῖπε, τὸν μὲν Θάλητα Φοίνικα τῷ γένει τὸ ἀνέκαθεν ἀποφαίνεται βάρβαρον : τοῖς δὲ θεοῖς λοιδορούμενος ἐν τῷ Σόλωνος προσωπείῳ ταῦτ᾽ εἴρηκεν ‘ὦ Κροῖσε, ἐπιστάμενόν με **τὸ θεῖον** πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾷς ἀνθρωπηίων πέρι πραγμάτων:’ ἃ γὰρ αὐτὸς ἐφρόνει περὶ τῶν θεῶν τῷ Σόλωνι προστριβόμενος κακοήθειαν τῇ βλασφημίᾳ προστίθησι. Πιττακῷ τοίνυν εἰς μικρὰ καὶ οὐκ ἄξια λόγου χρησάμενος, ὃ μέγιστόν ἐστι τῶν πεπραγμένων τἀνδρὶ καὶ κάλλιστον, ἐν ταῖς πράξεσι γενόμενος παρῆκε. πολεμούντων γὰρ Ἀθηναίων καὶ Μυτιληναίων περὶ Σιγείου καὶ Φρύνωνος τοῦ στρατηγοῦ τῶν Ἀθηναίων προκαλεσαμένου τὸν βουλόμενον εἰς μονομαχίαν, ἀπήντησεν ὁ Πιττακὸς καὶ δικτύῳ περιβαλὼν τὸν ἄνδρα ῥωμαλέον ὄντα καὶ μέγαν ἀπέκτεινε: τῶν δὲ Μυτιληναίων δωρεὰς αὐτῷ μεγάλας διδόντων, ἀκοντίσας τὸ δόρυ τοῦτο μόνον τὸ χωρίον ἠξίωσεν ὅσον ἐπέσχεν ἡ αἰχμὴ καὶ καλεῖται μέχρι νῦν Πιττάκειον. τί οὖν ὁ Ἡρόδοτος, κατὰ τὸν τόπον γενόμενος τοῦτον; ἀντὶ τῆς [p. 218] Πιττακοῦ ἀριστείας τὴν Ἀλκαίου διηγήσατο τοῦ ποιητοῦ φυγὴν ἐκ τῆς μάχης, τὰ ὅπλα ῥίψαντος τῷ τὰ μὲν χρηστὰ μὴ γράψαι τὰ δ᾽ αἰσχρὰ μὴ παραλιπεῖν μαρτυρήσας τοῖς ἀπὸ μιᾶς: κακίας καὶ τὸν φθόνον φύεσθαι καὶ τὴν ἐπιχαιρεκακίαν λέγουσι.

Plutarch. Moralia. Gregorius N. Bernardakis. Leipzig. Teubner. 1893. 5.

32. Когда Солон объявил этих юношей на втором месте по счастью, Крез в гневе сказал ему: «Гость из Афин! А мое счастье ты так ни во что не ставишь, что даже не считаешь меня наравне с этими простыми людьми». Солон отвечал: «Крез! Меня ли, который знает, что всякое божество завистливо и вызывает у людей тревоги, ты спрашиваешь о человеческой жизни? За долгую жизнь много можно увидеть и многое пережить.

Геродот История
Книга I Клио
Геродот. История в девяти книгах. Изд-во «Наука», Ленинград, 1972.
Перевод и примечания Г. А. Стратановского, под общей редакцией С. Л. Утченко. Редактор перевода Н. А. Мещерский.

32. [1] Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι, Κροῖσος δὲ σπερχθεὶς εἶπε «ὦ ξεῖνε Ἀθηναῖε, ἡ δ᾽ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας;» ὁ δὲ εἶπε «ὦ Κροῖσε, ἐπιστάμενόν με **τὸ θεῖον** πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾷς ἀνθρωπηίων πρηγμάτων πέρι. [2] ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν τὰ μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἑβδομήκοντα ἔτεα οὗρον τῆς ζόης ἀνθρώπῳ προτίθημι. [3] οὗτοι ἐόντες ἐνιαυτοὶ ἑβδομήκοντα παρέχονται ἡμέρας διηκοσίας καὶ πεντακισχιλίας καὶ δισμυρίας, ἐμβολίμου μηνὸς μὴ γινομένου· εἰ δὲ δὴ ἐθελήσει τοὔτερον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἵνα δὴ αἱ ὧραι συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, μῆνες μὲν παρὰ τὰ ἑβδομήκοντα ἔτεα οἱ ἐμβόλιμοι γίνονται τριήκοντα πέντε, ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων χίλιαι πεντήκοντα. [4] τουτέων τῶν ἁπασέων ἡμερέων τῶν ἐς τὰ ἑβδομήκοντα ἔτεα, ἐουσέων πεντήκοντα καὶ διηκοσιέων καὶ ἑξακισχιλιέων καὶ δισμυριέων, ἡ ἑτέρη αὐτέων τῇ ἑτέρῃ ἡμέρῃ τὸ παράπαν οὐδὲν ὅμοιον προσάγει πρῆγμα. οὕτω ὦν Κροῖσε πᾶν ἐστὶ ἄνθρωπος συμφορή. [5] ἐμοὶ δὲ σὺ καὶ πλουτέειν μέγα φαίνεαι καὶ βασιλεὺς πολλῶν εἶναι ἀνθρώπων· ἐκεῖνο δὲ τὸ εἴρεό με, οὔκω σε ἐγὼ λέγω, πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ τι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ᾽ ἡμέρην ἔχοντος ὀλβιώτερος ἐστί, εἰ μή οἱ τύχη ἐπίσποιτο πάντα καλὰ ἔχοντα εὖ τελευτῆσαὶ τὸν βίον. πολλοὶ μὲν γὰρ ζάπλουτοι ἀνθρώπων ἀνόλβιοι εἰσί, πολλοὶ δὲ μετρίως ἔχοντες βίου εὐτυχέες. [6] ὁ μὲν δὴ μέγα πλούσιος ἀνόλβιος δὲ δυοῖσι προέχει τοῦ εὐτυχέος μοῦνον, οὗτος δὲ τοῦ πλουσίου καὶ ἀνόλβου πολλοῖσι· ὃ μὲν ἐπιθυμίην ἐκτελέσαι καί ἄτην μεγάλην προσπεσοῦσαν ἐνεῖκαι δυνατώτερος, ὁ δὲ τοῖσιδε προέχει ἐκείνου· ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατὸς

ἐκείνῳ ἐνεῖκαι, ταῦτα δὲ ἡ εὐτυχίη οἱ ἀπερύκει, ἄπηρος δὲ ἐστί, ἄνουσος, ἀπαθὴς κακῶν, εὔπαις, εὐειδής. [7] εἰ δὲ πρὸς τούτοισι ἔτι τελευτήσῃ τὸν βίον εὖ, οὗτος ἐκεῖνος τὸν σὺ ζητέεις, ὁ ὄλβιος κεκλῆσθαι ἄξιος ἐστί· πρὶν δ᾽ ἂν τελευτήσῃ, ἐπισχεῖν, μηδὲ καλέειν κω ὄλβιον ἀλλ᾽ εὐτυχέα. [8] τὰ πάντα μέν νυν ταῦτα συλλαβεῖν ἄνθρωπον ἐόντα ἀδύνατον ἐστί, ὥσπερ χωρῆ οὐδεμία καταρκέει πάντα ἑωυτῇ παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει ἑτέρου δὲ ἐπιδέεται· ἣ δὲ ἂν τὰ πλεῖστα ἔχῃ, αὕτη ἀρίστη. ὣς δὲ καὶ ἀνθρώπου σῶμα ἓν οὐδὲν αὔταρκες ἐστί· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι· [9] ὃς δ᾽ ἂν αὐτῶν πλεῖστα ἔχων διατελέῃ καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ᾽ ἐμοὶ τὸ οὔνομα τοῦτο ὦ βασιλεῦ δίκαιος ἐστὶ φέρεσθαι. σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτήν, κῇ ἀποβήσεται· πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε.»

32. Thus Solon assigned the second place in respect of happiness to these: and Crœsus was moved to anger and said: "Athenian guest, hast thou then so cast aside our prosperous state as worth nothing, that thou dost prefer to us even men of private station?" And he said: "Crœsus, thou art inquiring about human fortunes of one who well knows that **the Deity** is altogether envious and apt to disturb our lot. For in the course of long time a man may see many things which he would not desire to see, and suffer also many things which he would not desire to suffer. The limit of life for a man I lay down at seventy years: and these seventy years give twenty-five thousand and two hundred days, not reckoning for any intercalated month. Then if every other one of these years shall be made longer by one month, that the seasons may be caused to come round at the due time of the year, the intercalated months will be in number five-and-thirty besides the seventy years; and of these months the days will be one thousand and fifty. Of all these days, being in number twenty-six thousand two hundred and fifty, which go to the seventy years, one day produces nothing at all which resembles what another brings with it. Thus then, O Crœsus, man is altogether a creature of accident. As for thee, I perceive that thou art both great in wealth and king of many men, but that of which thou didst ask me I cannot call thee yet, until I learn that thou hast brought thy life to a fair ending: for the very rich man is not at all to be accounted more happy than he who has but his subsistence from day to day, unless also the fortune go with him of ending his life well in possession of all things fair. For many very wealthy men are not happy, while many who have but a moderate living are fortunate; and in truth the very rich man who is not happy has two advantages only as compared with the poor man who is fortunate, whereas this latter has many as compared with the rich man who is not happy. The rich man is able better to fulfil his desire, and also to endure a great calamity if it fall upon him; whereas the other has advantage over him in these things which follow:--he is not indeed able equally with the rich man to endure a calamity or to fulfil his desire, but these his good fortune keeps away from him, while he is sound of limb, free from disease, untouched by suffering, the father of fair children and himself of comely form; and if in addition to this he shall end his life well, he is worthy to be called that which thou seekest, namely a happy man; but before he comes to his end it is well to hold back and not to call him yet happy but only fortunate. Now to possess all these things together is impossible for one who is mere man, just as no single land suffices to supply all tings for itself, but one thing it has and another it lacks, and the land that has the greatest number of things is the best: so also in the case of a man, no single person is complete in himself, for one thing he has and another he lacks; but whosoever of men continues to the end in possession of the greatest number of these things and then has a gracious ending of his life, he is by me accounted worthy, O king, to receive this name. But we must of every thing examine the end and how it will turn out at the last, for to many God shows but a glimpse of happiness and then plucks them up by the roots and overturns them."

I ***θεῖον*** *τό* [*θεῖος* II]
1) божество: *τὸ* ***θεῖον*** *πᾶν φθονερόν* (sc. *ἐστιν*) Her. всякое божество завистливо; *ὥσπερ κατὰ* ***θεῖον*** Arph. словно по воле божества;
2) божественное начало, божественность: *μάλιστα μετέχει τοῦ θείου ὁ ἄνθρωπος* Arst. (из всех живых существ) наиболее причастен божественному человек;
3) pl. божественные дела, деяния (*τὰ θεῖα ἐπαινεῖν* Soph.);
4) pl. божественные вопросы (*τὰ θεῖα ζητεῖν* Xen.);
5) pl. почитание богов, религия: *ἔρρει τὰ θεῖα* Soph. религия в упадке (досл. падает).
II ***θεῖον***, эп. *θέειον* и редко *θήϊον τό* [*θύω* или *θεῖος* II] сера (*θείου ὀσμή* Arst.; *πῦρ καὶ* ***θεῖον*** NT): ***θεῖον*** *κακῶν ἄκος* Hom. сера (очистительное) средство от зол (сера употреблялась для культовых очищений).

I ***θεῖος*** *ὁ* дядя Eur., Xen., Plat.: *ὁ πρὸς μητρὸς* ***θεῖος*** Isae. дядя по матери.
II ***θεῖος***, лак. *σεῖος* 3 [*θεός*]
1) божественный (*γένος, ὀμφή* Hom.; *αἰτίαι, νοῦς* Arst.);
2) ниспосланный богом (*ὄνειρος* Hom.; *νόσος, μανία* Soph.);
3) врученный богом (*σκῆπτρον* Soph.);
4) определенный богами (*τύχη* Her., Plut.; *νόμος* Thuc.; *μοῖρα* Xen.);
5) отмеченный вмешательством богов (*πρῆγμα* Her.);
6) охраняемый или построенный богами, священный (*πύργος*, sc. *Ἰλίου* Hom.);
7) посвященный богам, совершаемый в честь богов (*ἀγών, χορός* Hom.);
8) достойный богов, великолепный (*δόμος*, sc. *Μενελάου* Hom.);
9) боговдохновенный (*ἀοιδός* Hom.);
10) богоподобный (*βασιλῆες* Hom.; *οἱ θειώτατοι τῶν ἀνδρῶν* Arst.): «*σεῖος ἀνήρ*», *φασι, ὅταν ἀγασθῶσι σφόδρα του* Arst. «богоподобный муж», говорят (лаконцы), когда очень уважают кого-л.;
11) хранимый богами или чтящий богов, т.е. благочестивый, честный (*ὑφορβός* Hom.): *τέθνηκε θεῖον Ἰοκάστης κάρα* Soph. скончалась благородная Иокаста;
12) прекрасный, превосходный, замечательный (*ἅλς, ποτόν* Hom.);
13) (в обращении) дорогой, (мой) чудесный (*ὦ θεῖε*! Plat.): *μετὰ σοῦ, τῆς θείας κεφαλῆς* Plat. вслед за тобой, мой бесценный.

θειότης, *ητος ἡ* [*θεῖος* II]
1) божественность, божественный характер (*τῆς ἀρετῆς* Plut.; *δύναμις καὶ* ***θειότης*** NT);
2) божественная красота (*Ἡφαιστίωνος* Luc.);
3) (= ***ὁσιότης***) вера в богов, благочестие Isocr., Plut.

hade (n.)

"person; state, condition," Old English had "person, individual, character, individuality; condition, state, nature; sex, race, family, tribe;" see -hood. Obsolete after 14c. Cognate with Old Saxon hed "condition, rank, Old Norse heiðr "honor, dignity," Old High German heit, Gothic haidus "way, manner."

Entries linking to *hade*

-hood

word-forming element meaning "state or condition of being," from Old English -had "condition, quality, position" (as in cildhad "childhood," preosthad "priesthood," werhad "manhood"), cognate with German -heit/-keit, Dutch -heid, Old Frisian and Old Saxon -hed, all from Proto-Germanic *haidus "manner, quality," literally "bright appearance," from PIE (s)kai- (1) "bright, shining" (Cognates: Sanskrit ketu "brightness, appearance"). Originally a free-standing word (see hade); in Modern English it survives only in this suffix.

Евсевий Кесарийский, «Доказательство евангелия», книга 8, гл.2.

8.2.109 πρὸ μὲν γὰρ τοῦ πάθους ἐπὶ τρία καὶ ἥμισυ ἔτη τοῖς πᾶσιν ἑαυτὸν παρέχων μαθηταῖς τε καὶ τοῖς μὴ τοιούτοις ἀναγέγραπται, καθ' ὃν χρόνον διδασκαλίαις παραδόξοις τε θεραπείαις τῆς **θεότητος** αὐτοῦ τὰς δυνάμεις πᾶσιν ἁπλῶς Ἕλλησίν τε καὶ Ἰουδαίοις παρείχετο.

For it is written that before His Passion He shewed Himself for the space of three-and-a-half years to His disciples and also to those who were not His disciples: while by teaching and miracles He revealed the powers of His **Godhead** to all equally whether Greeks or Jews. **Tr. W.J. Ferrar (1920)**

«And the Prophet Ezekiel also mentions Gog, naming him Ruler of Ros, Mosoeh, and Thobel, probably disguising the city of Rome under the name of Ros, because empire and power are signified in Hebrew by that word; by Mosoeh, he meant Mysia and the (c) adjacent nations, which are now subject to Rome; and by Thobel Josephus means Iberia, saying that the Thobelian Iberians sprang from Thobel. He says that Gog, the ruler of all of them, will be exalted at the coming of the Christ prophesied, Whom God led out of Egypt, when, as Matthew records, Herod laid a plot against Him when He was a Child, and Joseph informed by God took the young Child and His mother, and afterwards returned into the land (d) of Israel.

And Christ possessed "the glory of an Unicorn," because in Him was pleased "to dwell all the fullness of the **Godhead**," in the words of the Holy Apostle. And, therefore, as accounting the God of the Universe and His Father to be His Horn, He was called "Unicorn" also in other Scriptures.»

Tr. W.J. Ferrar (1920) -- Book 9

9.3.6 μέμνηται δὲ τοῦ Γὼγ καὶ ὁ προφήτης Ἰεζεκιήλ, «ἄρχοντα Ῥὼς Μοσὸχ καὶ Θοβὲλ» ὀνομάζων· διὰ μὲν τοῦ Ῥὼς τὴν Ῥωμαίων, ὡς ἔοικεν, πόλιν αἰνιττόμενος, ἐπεὶ καὶ ἀρχὴ καὶ κεφαλὴ κατὰ τὴν Ἑβραίων φωνὴν διὰ τοῦ Ῥὼς δηλοῦται, διὰ δὲ τοῦ Μοσὸχ τὴν Μυσίαν καὶ τὰ πέριξ ταύτης ἔθνη, ὅσα νῦν οἰκεῖα Ῥωμαίων ἐστίν, διὰ δὲ τοῦ Θοβὲλ τὴν Ἰβηρίαν, ὡς ὁ Ἰώσηπος δηλοῖ, ἀπὸ τοῦ Θοβὲλ γεγονέναι φάσκων Θοβεήλους τοὺς Ἴβηρας. ὧν ἁπάντων ἄρχοντα τὸν Γὼγ ὑψωθήσεσθαί φησιν ἐπὶ τῆς τοῦ προφητευομένου Χριστοῦ παρουσίας, ὃν ὁ «θεὸς ὡδήγησεν ἐξ Αἰγύπτου», ὅτε κατὰ τὸν Ματθαῖον, ἐπιβουλεύοντος τοῦ Ἡρώδου παιδὶ ὄντι αὐτῷ, «χρηματισθεὶς» ὁ Ἰωσὴφ «παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἐπανῆλθεν εἰς γῆν Ἰσραήλ». «Δόξα» δὲ «μονοκέρωτος αὐτῷ» τῷ Χριστῷ παρῆν, διὰ τὸ «ἐν αὐτῷ» εὐδοκηκέναι κατοικῆσαι «πᾶν τὸ πλήρωμα τῆς **θεότητος**», κατὰ τὸν ἱερὸν ἀπόστολον. 9.3.7 διόπερ ὡς κέρας ἐπιγραφόμενος τὸν τῶν ὅλων θεὸν καὶ πατέρα αὐτοῦ, «μονόκερως» καὶ ἐν ἑτέραις γραφαῖς ὠνομάσθη. ὁ δ' αὐτὸς τοῦ θεοῦ λόγος τοῖς νοητοῖς καὶ λογικοῖς αὐτοῦ βέλεσιν τὸν ἐχθρὸν καὶ ἀντικείμενον αὐτῷ διάβολον πάσας τε τὰς ἀμφ' αὐτὸν ἀοράτους καὶ πονηρὰς δυνάμεις διὰ κρείττονος καὶ ἀκαταμάχου δυνάμεως ἤλαυνεν, εἰσέτι τε νῦν κυριεύει ἐθνῶν

πολλῶν, ὧν «τὰ πάχη» καὶ «τὸ φρόνημα τῆς σαρκὸς» λεπτύνων ἐπὶ τὴν στενὴν ὁδὸν τῆς αἰωνίου ζωῆς ἐπιτηδείους κατασκευάζει.

For it was surely the note of a better dispensation that He should wait till the fitting time to begin the miracles of His **Divinity**, Whose whole life is known to have been gentle and patient, ready to do good deeds and acts of kindly service, and not to defend Himself from them that would not hear Him, even when "He was led as a Lamb to the slaughter, and as a sheep before her shearers was dumb."

9.4.4 ἀλλὰ γὰρ ἦν τῆς κρείττονος οἰκονομίας ἐπὶ καιροῦ τοῦ προσήκοντος τῶν τῆς **θεότητος** ἀπάρξασθαι θαυμάτων. ᾧ γε διὰ παντὸς τοῦ βίου τὸ πρᾶον καὶ ἀνεξίκακον μεμαρτύρηται, προχείρῳ μὲν εἰς τὰς εὐποιίας καὶ τὰς κοινὰς εὐεργεσίας γενομένῳ, μηδένα δὲ τῶν μὴ ἀκουόντων ἀμυνομένῳ, μηδ' ὅτε «ὡς πρόβατον ἐπὶ σφαγὴν ἤγετο, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος»

And note, carefully, how in, "For thou, Lord, art my hope, Thou hast made the Highest thy refuge," the equivalent for "Lord" in Hebrew is the Tetragram, which the sons of the Hebrews say must not be spoken and reserve for God alone; but I have previously shewn that it is also used for (d) the Godhead of the Word in many places of Scripture, as in this Psalm which says, as speaking to the person of the Lord Himself, "For Thou, Lord, art my hope, thou hast set the Most High for thy refuge "; as much as to say:

> 9.7.14 καὶ ἐπιμελῶς γε τήρει, τίνα τρόπον ἐν τῷ «ὅτι σύ, κύριε, ἐλπίς μου, τὸν ὕψιστον ἔθου καταφυγήν σου» τὸ κύριε διὰ τοῦ τετραγράμμου ὀνόματος ἐν τῷ Ἑβραϊκῷ φέρεται, ὅπερ ἀνεκφώνητον εἶναι λέγοντες Ἑβραίων παῖδες ἐπὶ μόνου τοῦ θεοῦ παραλαμβάνειν εἰώθασιν, ἡμεῖς δὲ καὶ ἐπὶ τῆς τοῦ λόγου **θεότητος** ἐν πλείσταις κείμενον γραφαῖς προαπεδείξαμεν, ὥσπερ καὶ ἐν τῷ μετὰ χεῖρας ψαλμῷ, ὅς φησιν εἰς πρόσωπον αὐτοῦ τοῦ κυρίου «ὅτι σύ, κύριε, ἐλπίς μου, τὸν ὕψιστον ἔθου καταφυγήν σου», μονονουχὶ λέγων ὅτι σὺ αὐτός, ὦ κύριε, ὃς ἐμοῦ τοῦ ταῦτα προφητεύοντος ἐλπὶς μου, τὸν ὕψιστον ἔθου καταφυγήν σου», μονονουχὶ λέγων ὅτι σὺ αὐτός, ὦ κύριε, ὃς ἐμοῦ τοῦ ταῦτα προφητεύοντος ἐλπὶς ὢν τυγχάνεις, μείζονα σαυτοῦ τὸν θεὸν τὸν ὕψιστον εἰδώς, ἐκεῖνον αὐτὸν «ἔθου καταφυγήν σου».

CHAPTER 10

Now this prediction our Lord Himself claims to be fulfilled in Himself, when He came to Nazareth, where He was brought up: |173

> "He entered, as his custom was on the Sabbath day, into the synagogue, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon (c) me, because he hath anointed me, to preach the gospel to the poor: he hath sent me to proclaim deliverance to the captives, and giving of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this Scripture fulfilled in your ears."

Our Lord and Saviour is clearly shewn in this passage to (d) have been anointed with another and a

better unction than the priests of old days, who were externally anointed, not with oil manufactured, nor by men, as were those others, but with the Divine Spirit of His God and Father, whereby as sharing in His unbegotten **Godhead** He is called God and Lord by the Holy Scriptures.

9.10.4 ὁ μὲν οὖν σωτὴρ καὶ κύριος ἡμῶν διὰ ταύτης φαίνεται σαφῶς τῆς γραφῆς, διαφερόντως καὶ κρειττόνως παρὰ τοὺς πάλαι σωματικώτερον χριομένους ἱερέας, οὐκ ἐλαίῳ σκευαστῷ οὐδὲ ὑπὸ ἀνθρώπων ὁμοίως τοῖς ἄλλοις ἀλλ' ἐνθέῳ πνεύματι αὐτοῦ δὴ τοῦ θεοῦ καὶ πατρὸς αὐτοῦ κεχρισμένος, παρ' οὗ καὶ τῆς ἀγενήτου **θεότητος** μετασχὼν θεὸς καὶ κύριος πρὸς τῶν ἱερῶν ἀνηγόρευται γραφῶν.

But our Saviour, extending the law, not only forbids to kill, but also to be angry: instead of "Thou shalt not commit adultery," He forbids to look on a woman with unbridled lust. Instead of "Thou shalt not steal," He enjoins that we should give what is our own to the needy. And transcending the law against false swearing, He lays down the rule of not swearing at all. But why need I seek further (b) for proof that Moses and Jesus our Lord and Saviour acted in closely similar ways, since it is possible for any one who likes to gather instances at his leisure? Even when they say that no man knew the death of Moses, or his sepulchre, so (none saw) our Saviour's change after His Resurrection into the divine. If then no one but our Saviour can be shewn to have resembled Moses in so many ways, surely it only remains for us to apply to Him, and to none other, the prophecy of Moses, in which he foretold that God (c) would raise up one like unto himself, saying:

3.2.27 Καὶ τί με δεῖ μηκύνειν τὸν λόγον εἰς ἀπόδειξιν τοῦ τὰ παραπλήσια καὶ ἐγγὺς ἀλλήλων πεποιηκέναι Μωσέα καὶ Ἰησοῦν τὸν σωτῆρα καὶ κύριον ἡμῶν, παρὸν ὅτῳ φίλον ἐπὶ σχολῆς ἀναλέξασθαι ταῦτα; ἐπεὶ καὶ τὸν θάνατον Μωσέως μηδένα φασὶν ἐγνωκέναι, μηδὲ τὴν ταφὴν αὐτοῦ, ὥσπερ οὖν οὐδὲ τοῦ σωτῆρος ἡμῶν τὴν μετὰ τὴν ἀναβίωσιν εἰς τὴν **θεότητα** μεταβολήν.

Now common to all men is the doctrine of God, the First and the Eternal, Alone, Unbegotten and Supreme Cause of the Universe, Lord of lords, and King of kings. But the doctrine of Christ is peculiar and common to the Hebrews and ourselves, and, though following their (c) own scriptures, they confess it equally with us. yet they fall far asunder from us, in not recognizing His **Divinity**, nor knowing the cause of His coming, nor grasping at what period of time it was predicted that He should come. For while they look forward to His Coming even now, we preach that He has come once already, and believing the predictions and teaching of the inspired prophets, pray that we may behold His second Coming in divine glory.

4.1.2 ὁ μὲν οὖν περὶ τοῦ πρώτου καὶ ἀϊδίου μόνου τε ἀγεννήτου καὶ ἐπὶ πάντων αἰτίου τῶν ὅλων πανηγεμόνος τε καὶ παμβασιλέως θεοῦ κοινὸς ἅπασιν ἀνθρώποις ἐστὶ λόγος· ἴδιος δὲ καὶ κοινὸς αὖθις Ἑβραίων καὶ ἡμῶν ὁ περὶ Χριστοῦ· ὃν πῇ μὲν ὁμοίως ἡμῖν ταῖς παρ' αὐτοῖς ἑπόμενοι γραφαῖς ἔτι νῦν ὁμολογοῦσιν, πῇ δὲ μακρὰν ἀποπίπτουσιν, μήτε τὴν **θεότητα** συνορῶντες αὐτοῦ, μήτε τὰ αἴτια τῆς παρουσίας εἰδότες, μήτε μὴν τοὺς χρόνους καθ' οὓς ἥξειν ἀνείρηται εἰς ἀνθρώπους περιδρασσόμενοι.

4.2.2 ὅθεν εἰκότως οἱ χρησμοὶ θεολογοῦντες θεὸν γεννητὸν αὐτὸν ἀποφαίνουσιν, ὡς ἂν τῆς ἀνεκφράστου καὶ ἀπερινοήτου θεότητος μόνον ἐν αὐτῷ φέροντα τὴν εἰκόνα, δι' ἣν καὶ θεὸν εἶναί τε αὐτὸν καὶ λέγεσθαι τῆς πρὸς τὸ πρῶτον ἐξομοιώσεως χάριν, ταύτῃ τε αὐτὸν ἀγαθόν φασιν ὑπηρέτην πρὸς τοῦ πατρὸς ὑποβεβλῆσθαι, ἵνα ὥσπερ δι' ἑνὸς πανσόφου καὶ ζῶντος ὀργάνου τεχνικοῦ τε καὶ ἐπιστημονικοῦ κανόνος τὰ πάντα αὐτῷ ἀπευθύνοιτο, σώματα ὁμοῦ καὶ ἀσώματα, ἔμψυχά τε καὶ ἄψυχα, λογικὰ σὺν ἀλόγοις, θνητὰ σὺν ἀθανάτοις, καὶ εἴ τι τούτοις ἕτερον συνυφέστηκέν τε καὶ συνύφανται, καὶ ὡς μιᾷ τῶν ὅλων δυνάμει ἑνί τε ζῶντι καὶ ἐμψύχῳ νόμῳ τε καὶ λόγῳ ἐν πᾶσιν ὄντι καὶ διὰ πάντων ἥκοντι τὰ πάντα συναρμόζοιτο ὑφ' ἑνὶ πανσόφῳ δεσμῷ, αὐτῷ δὴ τῷ τοῦ θεοῦ λόγῳ τε καὶ νόμῳ συναγόμενά τε καὶ συνδούμενα.

CHAPTER 2

That we hold that the Son of God was before the Whole Creation.

AND then He makes first of all existences next to Himself (146) His child, the first-born Wisdom, altogether formed of Mind and Reason and Wisdom, or rather Mind itself, Reason itself, and Wisdom itself, and if it be right to conceive anything else among things that have come into being (b) that is Beauty itself, and Good itself, taking it from Himself, He lays it Himself as the first foundation of what is to come into being afterwards, lie is the perfect creation of a perfect Creator, the wise edifice of a wise Builder, the good Child of a good Father, and assuredly to them that afterwards should receive existence through Him, friend and guardian, saviour and physician, and helmsman holding the rudder-lines of the creation of the universe. In agreement with which the oracles in theological phrase call Him, "God-begotten," as alone bearing (c) in Himself the image of the Godhead, that cannot be explained in word, or conceived in thought, through which image (they say that) He is God, and that lie is called so, because of this primary likeness, and also for this reason, too, that He was appointed by the Father His good Minister, in order that as if by one all-wise and living instrument, and rule of art and knowledge, the universe might be guided by Him, bodies and things without body, things living and things lifeless, the reasoning with the irrational, mortal with immortal, and whatever else coexists and is woven in with them, and as if by one force running (d) through the whole, all things might be harmonized together, |166 by one living active law and reason existing in all and extending through all things, in one all-wise bond—yea, by the very Word of God and His law, united and bound in one.

And that He should not govern it from above, as merely |169 depending on the greater Headship of the Divinity of the Father (for the Head of Christ is the Father), but as leader of and antecedent to all things after Him, being verily all the while the lasting agent of His Father's commands, and of the creation that was yet to be.

CHAPTER 13

From Isaiah.

Of the Miracles He Performed.

[Passage quoted, Isa. xxxv. 3.]

Now we have this prophecy fulfilled in the Gospels, partly, when they brought to our Lord and Saviour a paralytic lying on a bed, whom He made whole with a word; and partly, when many that were blind and possessed with (d) daemons, yea, labouring under various diseases and weaknesses, were released from their sufferings by His saving power. Nor should we forget how even now throughout the whole world multitudes bound by all forms of evil, full of ignorance of Almighty God in their souls, are healed and cured miraculously and beyond all argument by the medicine of His teaching. Except that now we call Him God as we should, as One Who can work thus, as I have already shewn in the evidence of His **Divinity**. Yea, surely (448) it is right now to acknowledge Him to be God, since He has given proof of power divine and truly inspired.

9.13.3 οὐ μὴν ἀλλὰ καὶ δι' ὧν εἰσέτι νῦν καθ' ὅλης τῆς οἰκουμένης μυρία πλήθη, πολυτρόποις κακίας εἴδεσιν δεδεμένα ἀγνωσίας τε τοῦ ἐπὶ πάντων θεοῦ τὰς ψυχὰς πεπληρωμένα, θαυμασίως καὶ ὑπὲρ πάντα λόγον τοῖς τῆς διδασκαλίας αὐτοῦ φαρμάκοις ἰᾶται καὶ θεραπεύει. πλὴν ὅτι καὶ θεὸς ἐν τούτοις ἀνηγόρευται, κατὰ καιρὸν ὡς ἂν τοιαῦτα ἐνεργῶν, ἤδη πρότερον ἡμῖν ἐν ταῖς περὶ τῆς **θεότητος** αὐτοῦ μαρτυρίαις ἀποδέδεικται.

For it was specifically God's work to give strength to the paralysed, to give life to the dead, to supply health to the sick, to open the eyes of the blind, to restore the lame, and to make the tongue-tied speak plain, all of which things were done by our Saviour Jesus Christ, because He was God, and they have been witnessed to by many throughout (b) all the world that preach Him—whose evidence unvarnished and veritable is confirmed by trial of torture, and by persistence even unto death, which they have shewn forth before kings and rulers and all nations, witnessing to the truth of what they preach. And I think that the spirit of prophecy addresses to these apostles and evangelists the words that begin with, "Lift up the hands that hang down, and the palsied knees." For when they had grown weary (c) in their hands and powers of action, in their feet and walking with the long circuit of Mosaic observance, He awaked them to the life of the Gospel, and said, "Be strong, ye hands that hang down, and feeble knees," to |179 prepare them, that is to say, for the Gospel race. And be strong, too, to encourage others, and to urge them to cling to the salvation of the Gospel, ye that before were low in spirit, and let not any fear take you of them that oppose the Gospel preaching, but against them be strong and of a good courage.

For it is God and the Word of God, not one like Moses or the prophets, that was not only the Worker of the Miracles, but is also the Cause of your own strength. And the strongest confirmation of the Divine Power of the Saviour here foretold, by which He really used to cure the lame, the blind, the

lepers and the palsied with a word according to that which is written concerning Him, is the power even now energizing through the whole world from His **Godhead**, by which is shewn to them that can see what He was while on earth, since after so many years His proclamation of the Word of God is seen to last on invincible and true, overcoming all that have attempted from the beginning until now to withstand His teaching; He attracts to Himself great multitudes from all the world, and releases them that come to Him from all kinds of evil and diseases and troubles of the spirit; He summons to His holy school all races, Greek and Barbarian; He leads countless hosts to the knowledge of the one true God, and to a healthy and pure life, as befits those who promise to worship Almighty God. And He our God, since He is the Word of God, it says, "Gives judgment and will give, He will come and save us." For, according to the Psalm which says, "Give the King thy judgment, O God," and, according to the Gospel teaching, in which it is said, "The Father judgeth no man, but hath committed all judgment unto the Son," having received the authority to judge from the Father, judging in righteousness, He repays justly to the Jewish people the fit penalty for their presumptuous treatment of Him and His prophets, and ever saves in justice as well those who come to Him, whose spiritual ears and eyes He has opened. Wherefore the divine word calls the time of His Appearance the time of retribution, saying elsewhere, "Call on the acceptable year of the Lord, and the day of retribution." This was the time of retribution in which all |180 the blood poured out from the blood of Abel to the blood of Zechariah, yea, even to the precious Blood of Jesus, was required of the generation of them that had sinned against Him, so that from that time they underwent utter destruction and their final siege. And the judgment declared against them wrought this retribution; wherefore the prophecy says, "Behold our God exacts judgment, and will repay." And the judgment on them that shall be saved by Him is foretold next in the words, "He will come and save us; then the eyes of the blind shall be opened, and the ears of the deaf hear," and that which follows. And another prophecy also promises that the Christ will bring this saving (450) judgment, saying:

9.13.9 Πίστις δ' ἂν γένοιτο ἐναργεστάτη τῆς τοῦ προφητευομένου σωτῆρος ἡμῶν ἐνθέου δυνάμεως, δι' ἧς ἀληθῶς χωλοὺς καὶ τυφλοὺς καὶ λεπροὺς καὶ παρειμένους ἰάσατό ποτε λόγῳ κατὰ τὰς περὶ αὐτοῦ γραφάς, ἡ καὶ εἰσέτι νῦν ἐνεργουμένη πρὸς τῆς αὐτοῦ θεότητος καθ' ὅλης τῆς ἀνθρώπων οἰκουμένης ἀρετή, δι' ἧς αὐτοῖς ἔργοις ὁποῖός τις ἦν καὶ τότε τοῖς οἵοις τε συνορᾶν ἐπιδείκνυται, ὅτε καὶ ἐπὶ τοσούτοις μετὰ ταῦτα χρόνοις διαρκὴς καὶ ἀνίκητος καὶ ὡς ἀληθῶς θεοῦ λόγος ὁ πρὸς αὐτοῦ καταγγελθεὶς ἀποδείκνυται, πάντας ὑπερβαλλόμενος τοὺς ἀρχῆθεν καὶ μέχρι τοῦ νῦν τὴν διδασκαλίαν αὐτοῦ πολεμεῖν παρεσκευασμένους, ἐξ ἁπάσης τε τῆς οἰκουμένης ὑπαγόμενος ἑαυτῷ μυρία πλήθη, καὶ πάσης μὲν ἁμαρτίας καὶ τῶν κατὰ ψυχὴν παθῶν τε καὶ νοσημάτων τοὺς αὐτῷ προσιόντας ἀπαλλάσσων, ἐπὶ δὲ τὴν εὐσεβῆ διδασκαλίαν αὐτοῦ πᾶν γένος Ἑλλήνων καὶ βαρβάρων προσκαλούμενος, μυρίους τε ὅσους προσάγων ἐπὶ τὴν τοῦ μόνου καὶ ἀληθοῦς θεοῦ γνῶσιν ἐπί τε τὸν ὑγιῆ καὶ σώφρονα βίον, ὃς δὴ καὶ πρέπων εἴη ἂν ἐπαγγελίᾳ θρησκείας τοῦ ἐπὶ πάντων θεοῦ.

But before beginning my argument let me repeat what I have often said about the dispensation of Christ, that we must strictly distinguish what belongs to His **Divinity** from what belongs to His Humanity.

10.Prooem.2 πρῶτα δὲ διελεύσομαι τὰ περὶ τῶν τὸν θάνατον αὐτῷ συσκευωρησαμένων, μέρος οὐ μικρὸν τυγχάνοντα τῆς προκειμένης προτάσεως. πρὸ δέ γε τοῦ λόγου τὰ πολλάκις ἡμῖν εἰρημένα περὶ τῆς κατ'

αὐτὸν οἰκονομίας τηρητέον, ὅτι δὴ τὰ μὲν κατὰ τὴν **θεότητα** αὐτοῦ τὰ δὲ κατὰ τὴν ἐνανθρώπησιν ἐπινοεῖται.

And so was I cast on Thee from My mother, on Thee, My God, from My mother's breasts, so that My power was felt while I was still borne in the womb of the Holy Virgin by My forerunner John, while he was yet in the womb of Elizabeth, so that, stirred by My divinity, he leapt for joy, and was filled with (d) the Holy Spirit.

10.8.60... ...
οὕτως δὲ «ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας», καὶ «ἀπὸ γαστρὸς μητρὸς θεός μου» ἦσθα, ὡς αἰσθέσθαι με τῆς ἐμῆς δυνάμεως ἔτι κυοφορουμένης πρὸς τῆς ἁγίας παρθένου τὸν ἐμὸν πρόδρομον Ἰωάννην, καὶ αὐτὸν κατὰ γαστρὸς τῆς Ἐλισαβὲτ κυοφορούμενον, ὥστε ὑπὸ τῆς ἐμῆς **θεότητος** κινηθέντα σκιρτῆσαι ἐν ἀγαλλιάσει καὶ πνεύματος ἁγίου πλησθῆναι.

Следующее видео называется «Значение английского слова Godhead Божество».

i **2439 θεῖος**

θεῖος, θεία, θεῖον (Θεός) (from Homer down), *divine*: ἡ θεία δύναμις, ; φύσις (Diodorus 5, 31), ; neuter τό θεῖον, *divinity, deity* (Latin *numen divinum*), not only used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity (as Herodotus 3, 108; Thucydides 5, 70; Xenophon, Cyril 4, 2, 15; Hell. 7, 5, 13; mem. 1,4, 18; Plato, Phaedr., p. 242c.; Polybius 32, 25, 7; Diodorus 1, 6; 13, 3; 12; 16, 60; Lucian, de sacrif. 1; pro imagg. 13, 17. 28), but also by Philo (as in mundi opff. sec. 61; de agric. 17; leg. ad), and by Josephus (Antiquities, 1, 3, 4; 11, 1; 2, 12, 4; 5, 2, 7; 11, 5, 1; 12, 6, 3; 7, 3; 13, 8, 2; 10, 71 14, 9, 5; 17, 2, 4; 20, 11, 2; b. j. 3, 8, 3; 4, 3, 10), of the one, true God; hence, most appositely employed by Paul, out of regard for Gentile usage, in .*

iiThus, in the most impressive manner, with hand outstretched toward the temple crowded with idols, Paul poured out the burden of his soul, and ably exposed the fallacies of the religion of the Athenians. The wisest of his hearers were astonished as they listened to his reasoning. His words could not be controverted. He showed himself familiar with their works of art, their literature, and their religion. Pointing to their statuary and idols, he declared to them that God could not be likened to forms of man's device. The works of art could not, in the faintest sense, represent the glory of the infinite God. He reminded them that their images had no breath nor life. They were controlled by human power; they could move only as the hands of men moved them; and those who worshiped them were in every way superior to that which they worshiped. Pointing to noble specimens of manhood about him, he declared, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." {LP 94.2}

Man was created in the image of this infinite God, blessed with intellectual power and a perfect and symmetrical body. The heavens are not large enough to contain God; how much less could those temples made with hands contain him. Paul, under the inspiration of his subject, soared above the comprehension of the idolatrous assembly, and sought to draw their minds beyond the limits of their false religion to correct views of the true Deity, whom they had styled the "Unknown God." This Being, whom he now declared unto them, was independent of man, needing nothing from human hands to add to his power and glory. {LP 94.3}

iii**2456 θεότης**

θεότης, θεότητος, ἡ (deitas, Tertullian, Augustine (de 104: Dei 7, 1)), *deity* i. e. the state of being God, *Godhead*: . (Lucian, Icar. 9; Plutarch, de defect. orac. 10, p. 415 c.)*

(Synonyms: θεότης, θειότης: θεότης *deity* differs from θειότης *divinity,* as essence differs from quality or attribute; cf. Trench, sec. ii.; Lightfoot or Meyer on Colossians, the passage cited; Fritzsche on .) Тейер.